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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." DOCTRINE AND COVENANTS 42 : 42.

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POSITIVE CHRISTIANITY FOR REAL CHRISTIANS

PRESIDENT ANTHONY W. IVINS

(*Concluded from page 325*)

THE CHURCH is not a protestant faction which has broken away from the mother church or from any other religious body. It is the Church of Christ our Lord, restored to earth as He and the prophets declared it should be restored, for the purpose of gathering the outcasts of Israel that the way may be prepared for the coming of the Redeemer of the World, and the consummation of the purposes of the Lord in so far as they pertain to the present generation of mankind, who occupy the small portion of the universe, which we call the world.

Yes, says the objector, if this story were true your authority would be sufficient, but we do not believe it. We do not believe that Joseph Smith, in vision, saw and communed with the Father and the Son. We do not believe that heavenly messengers visited him, nor that the keys of the Priesthood were conferred upon him by John the Baptist, nor by Peter, James and John. These men died more than a thousand years ago, and the dead do not return to visit the living. Visions and the visitation of angels have long since been done away with; there are no such things in the age in which we live. Joseph Smith was either a visionary dreamer, and these imaginings were the result of a disordered mind, or else he was a wilful imposter.

Neither did the people believe the words of the Redeemer of the World. They declared Him to be an imposter, a disturber of of the peace, that He was guilty of sedition and was a blasphemer, because He declared Himself to be the Son of God; and it was upon these and other similar charges that He was condemned to

death upon the cross. The people did not believe that Moses and Elias appeared to Peter, James and John, at the time of the transfiguration of the Redeemer; they had long been dead and could not return.

PAUL'S TESTIMONY

Nor did they believe Paul when he declared to King Agrippa and Festus, that as he journeyed to Damascus at noon day a light brighter than the sun descended from heaven, which caused him and those who were with him to fall to the earth. A voice called to him declaring that it was Jesus of Nazareth who spoke, telling him to arise, and stand upon his feet, and said: "I have appeared unto thee for this purpose, to make thee a minister and a witness" to the people, especially to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." The Redeemer had been crucified, declared dead, and Festus could not understand how He could appear to anyone; he cried out: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

So do we in soberness and truth bear witness to the people of the world to-day, to king and subject, to patrician and plebian, to rich and poor, to Christian and heathen, that Joseph Smith was divinely called to be the instrument in the hands of the Lord in the restoration of the Gospel of Christ; that the keys of the Priesthood were conferred upon him as has been stated, and have come down through his successors to the present. Another thing to which we bear witness is, that all men may know the truth of the testimony which we bear by asking the Lord for it in faith. It is not by words of men that you have been converted, my brethren and sisters, but by the gift of the Holy Ghost, which has borne witness of the truth of these things; and this great congregation of people would arise and testify to the truth of what I say if requested to do so.

WITHOUT RESERVATION

We believe in the immaculate conception of the Virgin Mary, and that the child born at Bethlehem of Judea was in very deed the Son of God, the Only Begotten of the Father in the flesh; that He is our advocate with the Father, the medium through which we reach the throne of grace.

The foundation of the Church is laid in God the Eternal Father, His Son Jesus Christ, and the Holy Ghost, which constitute the Godhead. No person can become a member of the Church until he has taken upon him the name of Christ, and entered into the covenant that he is willing to serve Him, and keep the commandments which He has given, to the best of his ability. He must accept the ordinance of baptism, which is administered in

the name of the Father, Son and Holy Ghost. In other words, he must accept Christ as the Redeemer of the World, without reservation.

The members of the Church meet together once each week and partake of the Sacrament in remembrance of the body and blood of our Lord. Every ordinance of the Church, every act performed, is administered in the name of Christ.

But, says the objector, you accept the Book of Mormon as a revelation from God, thus bringing a new Bible into use when there can be but one Bible, and this we cannot accept. Even if such a record were to be brought forth would the Lord undertake to accomplish it through the medium of an unlearned young man, when we have many profound scholars among us?

REPLY TO OBJECTION

Our reply to that objection is, he did choose Joseph Smith to accomplish it, and that should be sufficient answer. It is the same question asked regarding the Redeemer: "Is not this the carpenter's son? is not his mother called Mary? . . . And his sisters, are they not all with us? Whence then hath this man all these things?"

Why do Christian people reject the Book of Mormon? It is the strongest corroborative evidence of the truth of the Bible and the divine mission of the Redeemer, that exists in the world, and should be welcomed by all Christian people. It is of especial value to America, and particularly to the people of the United States. It is the Holy Scripture of the American Continent, and it outlines the establishment and destiny of our nation, asserting that our Government was established by inspiration from the God of the land, whom it declares is Jesus Christ, and warns us that if we turn from Him, and cease longer to recognise and serve Him, His protection will be withdrawn, and the great promises which He made in regard to our destiny will be of no effect.

The Latter-day Saints recognise and appreciate the great work accomplished by the Christian churches of the world since the Reformation, in breaking down kingcraft and priestcraft, thus preparing the way for the establishment of free government, freedom of worship, and the coming of our Lord Jesus.

TRUE TO-DAY

When brought before the Jewish high priests, Peter speaking for the Twelve declared that God had sent His Son to bring salvation to Israel. Hearing this truth they took counsel to slay them.

So it is with us to-day. The world says if you will renounce this fable regarding visions and heavenly visitations to Joseph Smith, we will accept you as Christian people. Like Peter and Paul we answer: This we cannot do, because it is the truth, and

the experiences of the past teach us that it is dangerous to ignore the truth.

All that we ask is to be permitted to believe as we choose, and we grant all men this privilege. We ask the people of the world to rely upon the words of Gamaliel, which have been quoted, for they are as true to-day as they were when uttered. If this work is of men it will come to naught, but if it is of God you cannot overthrow it. Like the Primitive Church, being defamed we entreat, being ridiculed we revile not, being persecuted we patiently submit, knowing that error must eventually yield to truth, and that time is the friend of innocence. We submit our cause to the Lord our God, to whom be the glory and praise and honour, through Jesus Christ, His Son. Amen.

THE OBJECT AND NECESSITY OF BAPTISM

R. M. Bryce Thomas*

The Scripture defines sin as the transgression of the divine law, and, inasmuch as no one who has attained to the age of accountability before God has ever been free from the guilt of sin, all such have come within the category of sinners, and therefore subject to the divine condemnation. It was in order to provide for a just and perfect plan of salvation for man that our Saviour in His tender compassion gave to the world His Gospel, by obedience to the principles of which, pardon could be obtained, and a future life of exaltation and happiness be assured to all who would seek for and readily yield obedience to His teachings and instructions.

Owing to the disobedience of our first parents to the divine command that had been given to them in the Garden of Eden, they received the sentence of death, thus bringing about the condition of mortality, not only in respect to themselves alone, but naturally involving all their descendants to the latest generation, notwithstanding the fact that the latter had not been personally responsible for their progenitors' wrong doing; and it was in order to redeem mankind from the terrible consequences of this righteous sentence passed for the broken law, that our Saviour came into the world, and, taking upon Himself human nature, offered Himself as a full, perfect, and all-sufficient sacrifice, satisfaction, and oblation for sin, and by His death and resurrection destroyed the power of Satan over the grave.

The Apostle Paul in writing to the Hebrews told them that, as God's children were partakers of flesh and blood, Christ also Himself likewise took part of the same, that through death He might

*See Editorial "One of the Lord's Noblemen" in this issue, page 344.

destroy him that had the power of death, that is, the devil. (Heb. 2: 14). Our Lord thus not only atoned for all transgressions, but delivered mankind, by His victory over the grave, from the awful bondage of a never ending sleep in the tomb, and so brought about the resurrection of all the dead to the end of time. St. Paul consequently wrote of Him as being the first fruits of them that slept, and added that as in Adam all die, even so in Christ should all be made alive. It is thus evident that all mankind will rise from their graves and stand before the judgment seat of the Majesty on high to answer for their individual acts and wrong doings.

Such a judgment as this cannot but imply the fact that, inasmuch as one of the Almighty's great attributes is perfect justice, man could at no time have ever been left devoid of laws and instructions for his guidance and conduct while on probation on the earth, nor yet without warnings of the terrible consequences of disobedience thereto. It was in His unbounded pity for erring humanity that our Lord came down to earth and took upon Himself human nature so that He could die for our sins and rise for our justification (see 1 Cor. 15: 2, 3 and Rom. 4: 25) and leave to the world His Gospel of salvation with all its life giving principles, by obedience to which alone could reconciliation and pardon be procured.

Of the four main gospel principles, Baptism is the third, and follows in natural sequence (1) Faith and (2) Repentance, and is itself followed by the fourth principle namely, the laying on of hands by the Priesthood for the reception of the Holy Ghost. Without previous faith and repentance, combined with a full determination to render obedience thereafter to the divine laws, baptism would be of no avail at all, in that it has for its primary object the remission of sins of a truly repentant sinner. It is through the ordinance of baptism also that admission is secured into the Church of Christ and to all the privileges attendant thereto.

In the days of our Lord's life on earth, John the Baptist appeared in the wilderness baptising for the remission of sins, and among those who accepted this ordinance at his hands was our Saviour Himself, who, notwithstanding His personal purity and sinlessness, yet submitted Himself to it in order, as He Himself told the Baptist, to fulfil all righteousness. How much greater therefore, becomes the necessity of every erring man and woman to see to it that baptism is not neglected in his or her case!

The absolutely urgent need of baptism for man's salvation was publicly taught not only by the Apostles, but by our Lord Himself, and so exceedingly important was this ordinance considered by Him that, just previous to His ascension, He left His parting instructions to His Apostles in the following words: "Go ye into

all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16). From this it is evident that the great principle of baptism for the remission of sins must be invariably preceded by faith, and repentance for all past wrong doings, accompanied by a readiness to convenant with Almighty God to serve and obey Him thereafter.

When we come to consider that our Lord will be that same judge before whose judgment seat all must hereafter stand to give an account of themselves, how extremely important it becomes for every man and woman to see to it, while in mortality, that this ordinance is complied with after the exercise of true faith and repentance.

There are, alas, very many who are labouring under the delusion that, inasmuch as a so-called baptism had been administered to them in their infancy in having had their foreheads touched by a drop or two of water, this important law of Christ had been sufficiently complied with, and that no further baptism was necessary in their cases. This erroneous conclusion is evidently the result of a misconception of the true nature and object of baptism. The Scripture clearly teaches that it is an ordinance having for its special object the remission of sins, hence it would be nothing less than a mockery to baptise any but those who have sins to repent of. Little infants cannot possibly come within the category of sinners, because sin is, as taught by St. John in chapter 3: 4 of his first epistle, (and as taught also by the other Apostles) the transgression of the divine law; and it is surely futile to suppose that an innocent little babe, who can know absolutely nothing whatever of any such law or command, or of the importance of complying with the same, can be a fit and proper subject for baptism.

This ordinance is therefore altogether inapplicable to little innocent children who, being sinless, are as pure as the very angels of God. It is only when they arrive at an age at which they can readily receive and understand a divine command, and realise the evil consequences of disobeying the same, that they become fit subjects for baptism after repentance.

(*Continued on page 347*)

NATURE TESTIFIES OF A LIVING GOD

Joseph W. Booth, President of the Armenian Mission

The fool hath said in his heart, There is no God.

Among the millions of people in the world who lament the recent decease of Luther Burbank are many of his dearest friends, who are mourning more intensely because the great botanist

was recently reported to have said in a spirit of infidelity: There is no evidence of the existence of God.

To those who profess atheism and may see strength for their illogical cause in this quotation, coming as it does from the lips of one so eminent in the realm of plant life, I submit the following observation and deduction.

Let some profound student of botany, a lover of Mr. Burbank's life and works, take a variety of seeds from the several creations of the laboratory and experimental gardens of the late "Wizard of Plant Life", his choicest grain, his most tasty vegetable, a delicately tinted flower, the Burbank potato, the spineless cactus, or any of the luscious fruits in the list of his productions. Let the student sow the seeds in the richest soil, cultivate them carefully, watch them grow to ripeness, harvest them, secure space in a public fair ground, and, while he proudly exhibits his agricultural display, paraphrase, if he has the temerity, the quotation from Burbank, saying: There is no evidence that Luther Burbank ever lived.

SPRINGTIME IN UTAH

NOTE: Two and a half years ago Sister Helen McQuarrie left the shores of this her native land to emigrate to Zion. Since then, she writes, she has been happily married, has established a home, and has become thoroughly in love with the country and its people. She says: "I want the Saints over there to know how I feel towards Zion after having lived here for this length of time." She has submitted her thoughts in the form of a descriptive essay, which sparkles with a spirit of true happiness. It follows:

I have lived in Utah a little over two years, this is my second springtime; oh, how I thank my Heavenly Father for springtime in Utah. I live in my own beautiful home almost under the shadow of the Wasatch range of mountains. Each morning when I rise I look out of my bedroom window upon a fairy garden, where tender young branches of trees and vines arrayed in sparkling dewdrops like hanging diamonds, and daffodils and crocuses add a touch of colour to the scene. I walk into my kitchen, and, through another window, view my favourite three-peaks mountain, silver-tipped and wrapped in a filmy veil of mist, and the morning sun crowning it with a halo. I look into my neighbour's garden, where many kinds of fruit trees are in full blossom.

My heart is full of gratitude to my Creator for His many blessings to me in this land of Zion; indeed, although I have not been exempt from trials I feel that the Lord is opening the windows of heaven and pouring out upon me a blessing that I cannot contain.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 3, 1926

EDITORIAL

ONE OF THE LORD'S NOBLEMEN

With particular pleasure we present to our readers an article entitled "The Object and Necessity of Baptism" which appears in this issue. It comes from the pen of Colonel R. M. Bryce Thomas and was intended by him to serve as an accompaniment in private correspondence rather than for publication in print.

Colonel Thomas is widely known as the author of the booklet entitled *My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints*, which has been distributed by the hundreds of thousands. It is not too much to say that many members of the Church owe their conversion, in large measure, to the careful and prayerful perusal of this little book.

Our good friend, Elder Thomas, served long and with distinction as an officer in the British Army, particularly in India, and was retired with honour on account of the inevitable passing of the years. He has spent sufficient time in Utah and adjacent States—in the gathering places of the Latter-day Saints—to know for himself the true character of the people and the greatness of the Church.

As the natural result of earnest and unbiased investigation he received that personal assurance and testimony concerning the divinity of Jesus Christ which the Lord alone can give. True to the conviction thus divinely implanted within him, he was not to be deterred by any consideration of worldly disadvantage, even though it should include obloquy or ostracism; and boldly he took the forward step, applying for and receiving baptism at the hands of a humble Elder commissioned of Jesus Christ to administer this saving and indispensable ordinance.

In course of time Brother Thomas was ordained to the Priesthood, and has attained the exalted status of a High Priest in the Church of Jesus Christ.

He is now nearing the close of his eighty-sixth year in mortality, and is living at Hove, Sussex, cheered and blessed by the loving ministrations of children and grandchildren, and comforted by the knowledge given him of the Lord as to the true relationship between this life and the glorious eternity beyond. The bereavement brought upon him through the recent passing of his

beloved wife is lightened by his assurance of the continuance of family affection and relationship in the hereafter.

The spirit of the great work inaugurated in this age by Elijah the Prophet, in strict accordance with the prediction of Malachi, has been received and responded to by Elder Thomas with such fervency as to lead him to devote much of his time and to sacrifice liberally of his material possessions to the work of compiling the genealogy of his ancestors, and to provide for vicarious service in their behalf in the House of the Lord. His heart has been turned to his fathers, and he bears solemn testimony to the fact that the hearts of his departed progenitors are turned toward him.

May his life be spared until he shall have accomplished all that in righteousness he desires to do. At the appointed time, which we trust is yet far distant, he shall be gloriously welcomed by the ennobled company to whom he has veritably proved himself an agent of salvation.—J. E. T.

FOR THOSE WHO SIT IN DARKNESS

The Deseret News of May 1st gives place to an interesting article by Professor Harrison R. Merrill, of the Brigham Young University, Provo, Utah, relating to the work being carried on by the Church for the benefit of the blind. There is an organisation, duly incorporated under the laws of the State, known as The Society for the Aid of the Sightless, which is maintained by the Church with the main purpose of assisting the adult blind—particularly those who have lost their sight in youth or maturity, and who, consequently, have not had the advantages of early instruction in the regularly established schools for the blind. This commendable work is carried on through personal visitations of the officers and representatives of the Society to the homes of the sightless, and through publications in relief type, which the blind are taught to read through the sense of touch. A monthly magazine, printed in raised characters, is published by the Society under the name *The Messenger to the Sightless*; and much of our Church literature, comprising already parts of the standard works, as well as tracts, pamphlets and booklets, are in regular course of production. Under the very liberal provision of the United States postal regulations, all such printed matter, which is of necessity bulky and heavy, is transmitted to the registered recipients carriage free.

Individual instruction to the sightless comprises not only training in reading and writing in raised characters, but the use of the ordinary typewriter, and the teaching of various handicrafts, such as the making of brooms, brushes, baskets, and many other forms of manual activity.

The chief representative of the Society in this labour is Elder Albert M. Talmage, who is aided and guided in all his work, he being sightless, by his accomplished and devoted wife, Sister Sara Whalen Talmage, who has taken up the teaching of the blind as her life's work. Free from the affliction of those to whom she ministers, Sister Sara W. Talmage has thoroughly qualified herself for the service of loving devotion to which she has consecrated her efforts. She is college-trained, holding the degree of Bachelor of Arts, and is certificated as a professional instructor of the sightless.

In his very interesting article Professor Merrill tells of his meeting with a blind man who had been trained to read the system of raised type known as Braille. We take the following excerpts from the published narrative:

"Do you know Albert Talmage of Provo?" I asked. "Do I?" his face lighted up. "I'll say I do. Every blind man in America knows Albert Talmage, I think." "Why how is that?" I asked. "Because he and his wife publish *The Messenger*, a magazine for the blind. The magazine is published monthly and is sent out free to all the blind who ask for it. It comes to me each month like a ray of sunshine, for it is printed in Braille so I can read it myself."

I determined then to visit my acquaintance, Mr. Albert Talmage, who is so quietly bringing happiness to this extended empire of the blind. The other day I had that privilege.

Mr. and Mrs. Albert Talmage live only a few doors from me, but so quietly do they do their work that even as noisy a person as I am knew nothing of their labour of love.

The couple greeted me kindly as I entered their door and then proceeded to tell me the story of *The Messenger*. Mrs. Talmage stated that the magazine is warmly received throughout America and in some foreign countries to which it is sent. Since it is published by Church people, it usually contains one gospel article taken from our Church magazines. . . .

In addition to publishing the magazine Mr. and Mrs. Talmage are engaged in the labour of printing the Book of Mormon in Braille. This is a tremendous task and will require almost a lifetime as the process is very slow. They have now finished the volume over to the Book of Mosiah. As a result, the books of First and Second Nephi are once more transcribed on brass plates in strange characters. . . .

I photographed the brass plates of the Book of Mormon before I left.

In this country of ours there are hundreds of people living in total physical darkness. Many of these people, like Albert Talmage, himself, have never seen America with their eyes. Albert Talmage, through accident lost his sight when he was a boy of six in England. For more than half a century he has lived here in these mountains and yet he has never seen them.

The publications of the Society for the Aid of the Sightless are accessible to any and all blind persons in the British Isles, or elsewhere, who may be interested in studying the doctrines of the

Church of Jesus Christ of Latter-day Saints, and who are able to read the Braille characters in which these publications are put out. Thus is it made possible for rays of divine light to enter the souls of those who have to pass their lives in physical darkness.—J. E. T.

"LEHI" as a proper noun appears in both the Bible and the Book of Mormon. In the former it is given as the name of a place (see Judges 15: 9, 14, 19) and in the latter it is of frequent occurrence as the name of the first prophet of the sacred record, as also of later men of prominence, and of lands and cities. In the eastern part of the State of Pennsylvania, U.S.A., we find Lehigh Valley, Lehigh River, Lehigh Mountain, and, dear to the heart of the writer of these lines, Lehigh University—the great institution at which he spent part of his college days. The difference in spelling—"Lehigh" and "Lehi"—is of less significance than the identity of pronunciation. "Lehigh" is the form in which the modern white man spells the ancient Indian name. To the believer in the Book of Mormon the existing Indians are, broadly speaking, the descendants of the Lamanites, a division of the posterity of Lehi, who was the leader of the colony that left Jerusalem 600 B.C., crossed the Pacific and established a home on the American continent. It is interesting to note a tendency to simplify the modern geographical name "Lehigh" and revert to "Lehi" the original form.—J. E. T.

THE OBJECT AND NECESSITY OF BAPTISM

(*Concluded from page 342*)

In no part of Holy Scripture is there to be found a single instance of infants being baptised. We read on the contrary that our Saviour took them up in His arms, put His hands upon them, and blessed them (Mark 10: 16); but no instance can be found on record of His ever having baptised them, nor of any of His Apostles having done so. As regards little children, we read that on a certain occasion He said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19: 14). On another occasion He said to His disciples: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3). Little children have thus been pronounced by Him, who is the final judge of all, to be sinless and pure, and perfectly fit for their heavenly inheritance, and as such cannot possibly be in need of baptism.

Those who practise infant baptism can point to no single instance in the Scriptures in support of their action, and have to fall back

upon such Bible passages as indicate that now and again whole families had been baptised, such for instance, as that quoted in 1 Cor. 1 : 16, wherein we read that the Apostle Paul baptised the household of Stephanas; and again in Acts 16: 14-15, where the baptism of Lydia, the seller of purple at Thyatira, and her household is recorded; and again in the same chapter (verse 33), where we find that the jailor of the prison at Philippi and all his were baptised. No mention however of any children is to be found in any one of these instances, and they cannot therefore be properly urged as any sort of justification for the practice of infant baptism. The fact that in some few cases a whole household underwent the rite of baptism cannot warrant in any way the conclusion that infants or even any very small children were to be found as members of any one of those families; for there must always have been, just as there still are, thousands of households composed entirely of adults, or of adults and children who had learnt to know right from wrong and thereby had become responsible for their acts.

No trace of infant baptism ever having been practiced in the Christian Church is to be discovered until she had gradually begun to lose the purity of her early teachings, and to introduce erroneous doctrines at a time when what are known as the dark ages crept upon the Christian world. Curcullaeus, an ancient writer, has left on record the fact that the baptism of infants, in the two first centuries after Christ, was altogether unknown, and that the practice of baptising them did not begin before the third age after Christ was born; and he added that in former ages no trace of it appears; Dr. Neander, a great scholar, wrote as follows: "It is certain that Christ did not ordain infant baptism," while Bishop Jeremy Taylor said that Christ blessed infants and so dismissed them, but baptised them not, and he added: "therefore infants are not to be baptised." To these authorities may be added Martin Luther, who said: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

In conclusion mention may here be profitably made of a few instances among others, taken from Holy Scripture, of the necessity and importance of baptism as held by the early Church.

(1). On the occasion recorded in the Gospel of St. John 3: 5, on which Nicodemus, a ruler of the Jews, went one night to consult the Saviour, the latter said to him: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

(2). Soon after the ascension of our Lord, St. Peter preached on the day of Pentecost the first great gospel sermon at Jerusalem, and so greatly did he impress his hearers that they were pricked to the heart and asked him what they should do, to

whom he replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

(3) At the time of the conversion of Saul (subsequently known as St. Paul the Apostle) while on his road to Damascus for the purpose of persecuting the Christians of that city, we read that he saw a great light and fell blinded to the ground, and had subsequently to be led blinded to Damascus, where he met a man named Ananias, who, under the inspiration of the Spirit of the Almighty, healed him of his blindness, and said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

Thus, not only was this great principle of baptism for the remission of sins taught and fully practised in the early days of the Church of Christ, but it was done under the authority and instruction of our Lord Himself, the highest authority known to man on the subject; and the responsibility of accepting or rejecting such teachings must rest entirely upon each individual capable of realising the immense importance of the choice that has to be made.

THE BRISTOL CONFERENCE

From the western boundary of Berkshire to Land's End resident members and friends in the Bristol district gathered at Bristol, Sunday, May 23rd, in Spring Conference. President James E. Talmage was in attendance from Mission headquarters at Liverpool, together with Conference President LeRoy E. Peterson and all of the Traveling Elders of the Bristol district.

"The Fruits of Mormonism" was the subject treated in sermon, essay and song in the Sunday School session. From the fifth chapter of Paul's epistle to the Galatians, it was pointed out that the fruits of the Spirit are love, joy, long-suffering, meekness, goodness, faith and temperance. By supplementing the Bible text with information and statistics recently compiled and published under the caption *The Fruits of Mormonism*, it was shown that these wholesome attributes are and always have been outstanding characteristics of the Latter-day Saints. Those taking part were: Hester Neal, Dora Wintle, Zina Cook, Phyllis Taylor, Myrtle Cook, Nellie Middleton, Elsie Bryant and Rose Tovey. The Mission President explained that just as it takes years of growth and development before an apple seed or an acorn can bear fruit, so it was with the great organisation of the Church of Jesus Christ of Latter-day Saints. Now that the Church has existed nearly a century, the world has a right to ask as to what are the fruits of "Mormonism." In answer to this question he cited statistics to show that the birth rate is higher, the death

rate lower, the average length of life longer, and infant mortality lower among the Latter-day Saints than among any other people. Such are, in part, the fruits of "Mormonism."

In the afternoon meeting President LeRoy E. Peterson reported the developments within the district during the past six months. He concluded by bearing testimony that the windows of heaven are once more opened, and that God is communing with men through revelation. Elder Harold J. Butcher developed the theme of love, and by well used illustrations showed the necessity and importance of having love for our fellow men. Elder Arthur R. Fletcher urged the Saints to be united in keeping their covenants with the Lord. Elder Carl E. Brown demonstrated that the Gospel itself is a witness of its own divinity. Free agency of man was the subject treated by Elder Lavon E. Payne; through the exercise of their free agency men shall receive reward or punishment in the hereafter. The Mission President stressed the need of toleration in religions belief and of the freedom of conscience in worship. The doctrines of Christ's Church must be those prescribed by the Saviour, upon which the blessings of salvation beyond the grave are conditioned.

To the evening assemblage Elder Howard Judd declared that in order for God's purposes to be fulfilled there must needs be temptation, that men may learn to discriminate between good and evil. Elder Lee W. Lund by using Biblical illustrations proclaimed that obedience is the first law of heaven. Elder Henry E. Neal testified that the Gospel of Jesus Christ brings peace to the hearts of those who embrace it. A striking contrast was drawn by Elder E. Leland Nichols between the amount of money spent by the Christian nations of the world for warfare and armed defense and the amount spent by the Latter-day Saints for peace and educational purposes. Elder Harvey P. Foster stated that the evil inclinations of men are responsible for the tribulations of the current age. Elder Weldon G. Green bore a fervent testimony and averred that until men forget personal and selfish pride they cannot gain light and knowledge of gospel truths. By well drawn illustrations the Mission President demonstrated that God's foreknowledge of events does not necessarily cause them to occur; neither are all conditions in this life results of the will of God. If men will not heed the teachings of the Lord's servants, He will speak to them in a language which they can and are willing to understand. The speaker urged the members to be faithful to every covenant, and counseled the investigators to enter the fold of Christ while the opportunity is available; for these are verily the last days and the coming of the Son of Man is nigh at hand.

A Missionary meeting and a Union meeting convened during the intervals between the regular services, at which many valuable instructions were given by the Mission President.

Musical selections were rendered during the conference by Miss Hilda Barnes and Sisters Dora Wintle, Elsie Bryant, Ethel Jenkins and Edith Bryant. *The Bristol Evening News* of May 24th gave space to a fairly comprehensive account of the conference proceedings.

CARL E. BROWN, Conference Clerk

FROM THE MISSION FIELD

Transfers—Elder Howard Judd has been transferred from the Bristol to the Leeds Conference; Elder Weldon G. Green has been transferred from the Bristol to the Liverpool Conference.

Appointments—Elder J. Forest Wood has been appointed President of the Birmingham Conference. Elder Orson H. Pratt has been appointed President of the Nottingham Conference.

Releases and Departures—Elder J. Howard Cook, who has labored as a Traveling Elder in the Liverpool Conference and as Secretary of the European Missions, Elder William W. Burt, who has labored in the Liverpool, Ulster, and Norwich Conferences, and Elder M. Edward Williams, who has labored in the Scottish and Leeds Conferences, have been honorably released to return to their homes in America; they sailed from Liverpool by the steamship *Montclare*, on May 28th.

Doings in the Conferences: *Sheffield*—One more soul was added to the Church through the established order of baptism, administered by Elder Eugene H. Hall, in the Sheffield Conference, on May 19th. President James H. Bowns administered the confirmation; discourses on baptism and the gift of the Holy Ghost were delivered by Elders Eugene H. Hall and Harold E. Brown.

Branch Conferences—Of the Strond Branch, Bristol Conference, on May 9th. Members of the Sunday School presented in program form the subject "Why should we fear?" President LeRoy E. Peterson and Elders Arthur R. Fletcher, Harvey P. Foster and Harold J. Butcher delivered gospel discourses.

Of the Glasgow Branch, Scottish Conference, on May 9th. "The Bible" was the theme presented by the Sunday School. Addresses were delivered by President Reed E. Callister and Elders Boyd H. Ririe and George A. Adamson.

Good Words from Denmark: Our Spring conferences are now over and have been very successful; the attendance at all the meetings was the largest in years. Forty-two souls have been baptised in this mission since last conference. The Elders are in splendid spirits, and the following standards for monthly ser-

vice have been adopted in their missionary work: minimum of 75 hours tracting, 60 gospel conversations, 625 tracts distributed, and maximum of 25 hours spent in study, 25 hours visiting members, 25 hours in miscellaneous work; these standards apply to seven hour working days; additional time for various other duties is to be taken before and after these hours.—*From President Joseph L. Peterson, Danish Mission.*

Words from the Workers: Notwithstanding the holidays and unsettled weather during April our missionary work progressed very satisfactorily; the amount of work accomplished exceeded that of March. Comparisons show a steady increase in all phases from December last to the present time. This is especially true as relating to the records of tracting and distribution of literature.—*President George T. Harrison, Leeds Conference.*

Our meetings show encouraging increase in attendance of investigators; several who now attend regularly manifest interest and enthusiasm in the gospel message; promises for the future seem very bright.—*From Elder Daniel A. Thompson, Scottish Conference.*

DEATHS

JACKSON—Brother George Jackson, aged 51, of the Hanley Branch, Manchester Conference, died on April 14th. Brother Jackson had been an active member in the Church for eighteen years. Funeral services were held on April 20th under the direction of Elder Lathael L. Fryer, who also dedicated the grave.

CHARGE—Sister Frances Charge of the Handsworth Branch, Birmingham Conference, died on April 14th. Sister Charge has been a member of the Church since 1906.

EASTON—Brother George Easton of the Glasgow Branch, Scottish Conference, passed away on April 25th. Brother Easton has been a faithful Church member for many years. Funeral services were held under the direction of President Reed E. Callister, who also dedicated the grave.

CONTENTS

Positive Christianity for Real Christians 337
The Object and Necessity of Baptism... 340
Nature Testifies of a Living God 342
Springtime in Utah 343
Editorials:
One of the Lord's Noblemen 344
For Those Who Sit in Darkness 345
The Bristol Conference 349
From the Mission Field 351

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